1:Gabb N-5 (1873-1874) 1876
SA19 Talamanca SA19

776 and yet their priests give him twenty names, in their songs. These names, so far as I could ascertain, all refer to his qualities. One Bri-bri, whom I had with me as a servant for over half a year, and from whom I obtained much valuable information, particularly in regard to the language, said to me, "Why do you foreigners ask us how many Gods there are? There is only one, and that is *Si-bu'*."

The Devil, or devils, are minor personages, who receive no worship of any kind. They are called, *Bi*, by the Bri-bris and Cabecars, *Au* in Tiribi, *AuA* in Terraba, and *Ka-gro'* in Boruca. The devil is generally malevolent, but does not seem to be specially feared. *Bi* among the Bribris is a term also used for a variety of lesser devils, or evil spirits who have special missions, like making people sick, &c. Some of these in-
776 habit the less frequented parts of the forests and mountains, and are
● 778 very jealous of their domains. People entering an unfrequented region, make as little noise as possible. If they make the local *Bi* angry with their noise, he will revenge himself by a shower or by causing somebody to fall and hurt himself, or to be bitten by a snake, &c. A person who [753] has once been in these places can return with less risk, but all new-comers must keep at least a comparative silence. Another class of beings inhabit the rocks on the summits of certain mountain peaks. They live *inside* the rocks, not among them, consequently their habitations are undistinguishable to mortal eyes. They seem to have the same habits as ordinary humans. One of these peaks, a mile or two across a cañon, in front of a place called Sar-we, is thus inhabited according to the accounts of the people of Sar-we. They told me of hearing singing, the beating of drums, &c., coming from that direction. The configuration of the hills is such that a glance showed me, that a drum beaten at certain of the houses in the cañon of Urun, would echo back from this hill to Sar-we and thus account for the sounds. These people of the *U-jums*, as the naked peaks are called, are said to be the owners of the tapirs which roam through these solitudes. They are very jealous of their domains and cause, by some occult means, the death of any one who dares approach their homes. I could not induce an Indian to accompany us to the summit of Pico Blanco, partly on account of *bu-ku-ru'*, and perhaps more still for fear of the people of the *U-jum* or peak. In addition to
776 these beliefs, they also believe in the efficacy of incantation by their *Asas* or doctors, of whom more immediately; and further in certain ceremonies or observances of their own. I have seen a woman carefully collect a bunch of some weed and taking it to the river wash her face, neck, [226] breast, and arms with it. This was to bring good luck to the men who were at the time at work turning a stream to dry its bed, for the purpose of catching fish. She had her reward; hundreds of fish of 2 to 4 pounds weight were captured, and of a quality as fine as shad.

824 There is a peculiar wood, of which I shall have occasion to speak
[293] further on, used only for walking sticks for the chiefs and more eminent
[481] persons. The growing tree is unknown and it is only obtained by the

1:Gabb N-5 (1873-1874) 1876
SA19 Talamanca SA19

believe in them. Some of the more intelligent or more civilized of the Indians, those who have been most in contact with foreigners, take foreign medicines when sick, but they are the exceptions. Their method of purifying an unclean person has already been described under the heads of child-birth and uncleanness. They also claim to bring or drive away rain. To do this, the doctor must have a pipe full of tobacco, or a cigar. He goes into the open air, smokes, blows the smoke in certain directions, calling out in an imperative tone of voice, "Rain, go to—" whatever place he may see fit to designate. Once when prisoners between two swollen rivers, forced to wait for them to fall low enough for us to ford; one of our few means of amusement was to give one of these fellows, in our suite, a pipe full of tobacco, and set him to clearing up the weather. He would go outside of our little hut, and between the puffs of smoke would call out, "Rain, go to Panama," "go to Chiriqui," "go to Cartago," in short, to every remote place of which he happened to know the name. It took him ten days before his efforts were crowned with success, and when ultimately the blue patches did begin to appear in the sky, he had the effrontery to calmly claim it as his doing! They also claim to "blow" a proposed route of travel, so as to drive away snakes and bring good luck on the route. In this case, the *modus operandi* is practically the same as for the weather. But their master efforts are when charming away sickness. To see the process, two of my companions feigned sickness and called in the services of one the doctors. He caused each one to procure a live chicken. Catching the animal by the neck and heels he made passes all over the body of the patient, in every direction. Any small animal will answer. Sloths, opossums, even young alligators are used, and are said to be equally efficacious.

After some minutes of this manipulation, he lighted a pipe and blew tobacco-smoke at them. Having given them numerous injunctions about diet, such as forbidding the use of coffee, tobacco, pepper, and salt for a day or two, he went outside the house, and spent half the night seated under an orange tree, singing a doleful ditty, enlivened at irregular periods by unearthly howls and groans. His fee for all this was, in addition to the two fowls, used in the ceremony, and which was all he would have received from an Indian, sixty cents from one and forty from the other; the fees being graduated by the gravity of the supposed infirmities. These doctors claim that their powers are based on the magic merits of certain charms they carry about with them. These charms are supposed to be calculi, extracted from the viscera of animals. Our friend, who tried to change the weather, possessed three of these. One purported to be from the liver of a sloth, another from the bladder of some other animal, &c. I examined them with a glass, and am convinced that they were mere fragments of little calcareous veins, common in the metamorphic rocks of the country, and which had been ground smooth by friction. My little knowledge of medicine, and a moderately well-supplied medicine-case, enabled me to make numerous cures, and of course I soon

2:Skinner E-5 (1917) 1920
SA19 Talamanca SA19
Bribri

286 Ramón, "the king." This is a narrow strip, less than an inch broad and 28½ inches in length; in color it is red, with a blue central band and white stitches on the border. It is a fine piece of native work.

283 Pl. XIX, *d*, illustrates a wooden spindle for cotton thread. A spindle whorl of tortoise-shell from another spindle was also obtained.

301 237 789 778 *Necklaces.*—The Bribri women no longer wear the heavy bead necklaces described by Gabb, although the men still delight in similar ornaments, but made of jaguar teeth. These are especially difficult to obtain, since the Indians seem to have the idea that the possession of one of these ornaments endows the owner with some of the powers of the animal from whose teeth they are made.

301 Pl. XX, *d*, represents one of these ornaments, made of exceptionally large teeth strung on a fiber cord, alternating with small, red-glass trade beads. Fig. *c* of the same plate shows a smaller but more primitive necklace, in which the alternating beads are made of some species of snail-shell,

825 and drink and eat with the people. He was
773 always dressed as an old man, and none knew him on these visits. He came incognito so that he could find out what in truth was passing amongst his people. Although the Indians say that formerly the Hill was a gathering place for their secret tribal meetings, no Indians will go there today, even though there are supposedly wild cattle there, and cattle are economicaly very important to the *Boruca*. This cattle is held to be the property of "Tatica Cuazarn," and cannot be touched. The *Boruca* recount that one of them went to the Hill hunting, and saw a man bathing. He started to shoot the man, but his gun wouldn't go off. This man was, of course, "Tatica Cuazarn." Cuazarn has a son who is called Sankrao, and who lives in the mountains of Golfo Dulce.

●778 North and west of Boruca, there are certain lagoons which the Indians do not like to pass, and never will go by them if they are accompanied by dogs. One of these lagoons is the "Laguna de Danta." Here, "Mamram" is supposed to dwell. "Mamram" in Boruca signifies witchery.

224 If one goes hunting, it is not good to say to him, "God be with you," because one will have bad luck.

756 **Sickness, Curing, and Shamanism.** Shamanism as such is not practised any longer amongst the *Boruca*. Formerly the *Boruca* had real shamans, whom they called *bruk-bri*, but they have long since disappeared. The power of the shaman, however, is still respected, and when a grave sickness appears, or a great misfortune affects the tribe or village, the *bruk-bri* is sent for from some of the *Talamanca* peoples, chiefly the *Cabécares*. These peoples call the shaman, *sukia*, and the one who travels to Boruca is known as the *cacique sukia*, the title being derived from the word for shaman and the widespread Costa Rican word for chieftain. The *cacique sukia* is held in deadly respect by the Indians. Chicha, as well as the most attractive girl in town are offered to him on his visits. When curing, the *sukia* stays outside behind the
[755] house, all night, and smokes incessantly. He then enters and blows smoke on the patient. The *sukia* does not accept money, and only at times will take presents of a pig or food.

[p. 25-B]

FOLKLORE

But the mother would say, "My child is what I want. Where is he?" 539

The father did not like this, and moved the boy to a different place, and gave him the name of San-kra'-ua so that the mother would not know where he lived.

The Serpent. This is a legend which is concerned with the creek and site of Boruca itself. The hole mentioned in the story is still pointed out between two of the undulating hills in the town. The serpent has a mystical connection with the serpent who thunders by rattling his tail, and with the Laguna de Sierpe which forms one of the seven mouths of the Diquis River. [178]

The serpent lived in the hole. He came out, and the woman was behind him at the edge of the entrance. The snake waited for her to give him chicha so he would become drunk, and they would embrace. Then she laughed with the snake. Then they bathed together in the Diquis River. Then the snake went to sleep in his hole, and the woman went to her house to make more chicha, so that day-after-tomorrow again the snake would become drunk. Thus they behaved.

Then the woman became pregnant by the snake. Then the people and the sun knew. Then the mother of the girl bewitched him, so that he was burned hanging.

Then the girl gave birth, and the people stood by ready with machetes to kill the little snakes. They were ready with machetes and with sticks. One little snake did not have a tail. The mother of the girl burned them all. Nothing remained but ashes. The mother felt sorry, and cried for her daughter.

It ends here. All of it.

The Legend of the Kagðera. The Kagðera were a branch of the *Boruca* who lived at a site called Vanilla between Curré and Lagarto. They were in the habit of making frequent visits to Drake's Bay, on the coast near the Osa Peninsula. The Kagðera could be distinguished from the rest of the tribe by a golden plaque which they wore on their forehead.

Among the Kagðera was a brother and a sister who lived together as a married couple.

[p. 28-B]

1/λ [See p. 428 for orthography.—Analyst]

6:Stone E-5 (1956-1959)1962
[P. 42 (1)] SA19 Talamanca SA19
Bribri
Cabecar

756 man. It is a question of attaching oneself to a recognized curer who is willing to teach and adhering to a strict training. Among the Cabé-
[614] car, an aspirant must belong to one of the following clans: túgwa, bLeriwa, síbawa, sənɟtswa, ɟəɟəwa, múnúLiwa, kibegruwák.

The most respected medicine men are Cabécares and live in San José Cabécar which serves in a sense as the "university center." The combination of theology with medicine makes this important as the Cabécares have maintained the religious superiority of the Talamancans. In addition to curing, all lore must be part of a good professional's knowledge. He must know the songs and "histories" which tell of the creation, of ancient culture heroes, common folk tales, as well as sacred
[198] songs with words in an ancient or secret
● [778] language unknown to the general public. These last are akin to prayers and are sung to the sacred stones (*see* Special Paraphernalia and Significance) to see if a patient will live or die. In reality, to be a good doctor means to combine the role of a counselor, a fixer, a priest, a prophet, and a curer of people.

Bribri medicine men on the whole lack the respect and, according to popular belief, the know-how that is accredited to the Cabécares. Therefore, it is not unusual to find Bribri
[754] medicine men who take recourse to witchcraft and black magic. This is one of the reasons why the Borucas and Térrabas prefer a Cabécar medicine man.

Medicine men are paid only when they cure. The recompense from their own people is a pig, cow, or agricultural produce. Occasionally in Salitre and Cabagra, and often when the medicine man travels amongst the Boruca and
[436] the Térraba, he is paid with money. Non-Indians always pay in cash.

756 778 776 **Special Paraphernalia and Significance.** Talamancan religion begins with the great God known as *sibu*. He is the creator of all things and is behind all happenings. One of the most important symbols of *sibu* is the staff of the medicine man. According to the Bribri and the

[244] Aguilar P., 1953.
[245] Skinner, 1920. The staff pictured here is the property of don Onón Jiménez Luthmer of San José.

[P 42(B)] SA19 Talamanca SA19
Bribri
Cabecar

756 Cabécares, its origin dates from before the
778 birth of the world. At that time, *sibu* owned
[770] a staff which in a certain sense was his monitor.
[772] It is interesting to note that wooden staffs which are obviously ceremonial have been found in caches associated with the Highland archeology on the slopes of Irazú volcano (fig. 12, *a*).[144] They are a South American
[171] trait and are still used by medicine men among the Chocó of Colombia and by tribes in the Amazon basin. In Talamanca itself, chief and medicine man staffs were carved as late as the 19th century (fig. 12, *b*).[145] In Spanish, the medicine man's staff used today (fig. 11, *c*) is known as the *palo de cacique*, its red wood popularly believed to be *cacique* wood. There is a mystical connection between the medicine man and his staff which is supposed
[787] to carry his curing power as well as contact benevolent spirits who help him cure. In Bribri it is called *biǰəbLəkərkeLi*. This literally translated means: *biǰəbLə*, a term applied to the songs of the medicine man in the night; *kər* = for; *keLi* = staff. Only the medicine men know where to find this firm wood.[146]

756 There is still another wooden object used
755 for curing when the patient is in the last stages
[778] of an illness and nothing else will work. This is a balsa log on which the medicine man carves with a knife, or makes rude drawings of, certain spirits called *miku* or *mikuǰeké* (*see* Theological Beliefs): a crocodile, snakes, a monkey, a bird, and a skeleton in chains. The subjects seem to depend upon the sickness. Some are
[776] the medicine man's spirit helpers while some
[753] are malignant spirits who are thought to have caused the disease. This log is placed beside the ill person whose hand is held by the curer or the patient has to sit on it. A chant forms part of this ceremony.

756 Stones are another very special part of the
778 equipment, the origin of which is also bound up in religious theology (*see* Sacred Songs). A medicine man may have any number of stones but there are two principal ones with a covering name which is sometimes mistaken by laymen as a third stone. This collective

[144] It resembles the one described by Gabb, 1875, p. 520.
[145] Staffs vary in length from three to six feet.

756 778 [172] [428] [755] [224] [824] [844] [755] [237] 756

term is *sią* or *sienkúswa*. Individually, they are called *kúswa* or *dikúswa; sorkúswa* or *sorkúswa*. They resemble small river stones and are sometimes found in pre-Columbian graves. Today, the stones are "given" or "appear" to the medicine man on special occasions, or are handed down as a sacred heirloom by a colleague who must also belong to the same clan. When a medicine man dies, if he does not wish to give his own stones to a young professional, his brother or clan keeps them until a new doctor has need of them.

Curing (*see* Curing) is impossible without these two stones although other ones are also used. Some are taken from the belly of a wild pig, tapir, deer, etc. These, besides being employed for curing, are used to call the particular animal when one hunts and it is for this reason the Indians say that medicine men never lack game.

Leaves with white spots, called *aiik* (*Aracea* sp.) in Bribri, also are part of the curing paraphernalia. The sap is caustic and the leaf is used more as an indication of magic power than for any other reason.

Tobacco for smoking is essential during childbirth. Other articles which compose a medicine man's equipment and which were left by *sibu* to be utilized while curing include the shell or body of a small land turtle, *kuė;* a lizard, *trook;* the eyeteeth of jaguars; the feathers of certain water fowl, macaws, quetzals, hawks, and other birds; animal skins; and shells of which three are of particular importance. These are *tsuonanik* and *tsrikuo*, a rose and white clam shell; and *duk*, a conch shell.

Training and Procedure. Although there is no fixed time required for preparing to become a medicine man, it usually takes from two to six years, depending upon the capacity of the novice's memory. The first six months are intensive. The apprentice goes for three days without eating. He makes a lean-to in the woodland out of all the herbs he can gather, edible and non-edible, and stays there for two days so as not to see the sun. At night he can go outside. During this period, the medicine man appears and teaches the ritual songs. After two days and two nights the teacher and his pupil eat all the edible leaves or herbs of the hut.

The next task for the novice is to obtain

6:Stone E-6 (1956-1959)1962
[P.58(A)] SA19 Talamanca SA19
Cabecar
Bribri

*539 trees and invited him to drink cacao out of new gourds. The chief replied that he would like to very much, but these little trees never produced. *sibu* answered, "Look! They do have fruit."

The other turned and seeing that the little trees had borne fruit said, "Good. Let's prepare the drink."

sibu made a mixture and together they started to drink but he only pretended. The worm chief set to and when he was full, vomited the *jabu* he had previously swallowed with everything in it.

Then *sibu* collected his seeds, saying that they were his. He dried them in the sun and from these we came.

The Populating of the Pacific Side of the Cordillera of Talamanca

(*Cabécar and Bribri*)

At the beginning when *sibu* made the world, it was dark. Three men left Cabécar, in Talamanca, and cut a trail across the range. They were, *saLəžabí*, who led the group, *kuasrum*,[176] who became the first member of the Borucas, and his brother-in-law, *šəwik*.

In those days, the savannas on the other side (Pacific) were inhabited by the *sórbru*, the owners of the *tnakas*.[177] These were bad people who lived by killing others and did not want the people of Talamanca to dwell amongst them. When the three men reached Ujarrás, there was still no sun, but on arriving at Térraba, day began to break. It was then that a jaguar upon which one of the men was riding, put his paw on a soft rock and the print stayed there.[178]

[778]

The owners of the *tnakas* disturbed the men so that they sent for an *usegLa*. He came from Talamanca in the form of a jaguar and killed all the *sórbru*. Then other people began to come from Talamanca to populate this side of the range.

[103] [176] Today this name is applied to the ridge that runs from China Kichá, in General Valley, to Boruca. According to the Borucas, *kuasrum* fled there during the Spanish conquest and lives in a cave. He is the oldest of the Borucas and knows all about their beginnings, but no one has seen him. They do not say that he came from Talamanca.

[192] [177] This is a phonetic (Cabécar) interpretation of

6:Stone E-5 (1956-1959)1962

[P.58(B)] SA19 Talamanca SA19
Cabecar
Bribri

(6) The Myth of the Eagle [179]

(Cabécar, but taken over by the Bribri)

* 639 The *túgwa* say that in the beginning of the world there was a large eagle who carried off all men and animals to his nest for food for his young ones. This eagle lived on a high peak in a place known as *suLéʒibí* which lies at the headwaters of the Tiliri River in Talamanca.

People did not know what to do because everyone was carried off. Finally, one man offered to kill the eagle. He made a cage of black palm (*Iriartea* sp.) and a knife of the same material. Then the man entered the cage.

The eagle carried him in this to the peak thinking he would have good food for his young ones and left him there believing his prey was safe. Returning to earth, he seized another man and fed him to his offspring.

When the eagle and his companion were asleep, the man in the cage crept out with his knife to kill the eagle. The eagle's companion turned to stone and the eagle himself fell headfirst into a lagoon which lay below his nest. When he touched the water, flames came forth; he was furious because he was the owner of the lagoon. The man became frightened at this and re-entered the cage. Then he threw a rope over the cliff and lowered himself to the ground.

He told what happened to another person and because he did so, he disappeared.

The Stone in the Talire River

(Cabécar and Bribri)

● [778] In the upper Talire, there is a large boulder. This was the big eagle *p'u*. There were originally four: the mother, the father, and two children. They fell in flames into the lagoon and are now the boulder in the river. (*See p'u* in Linguistic Texts.)

[192] the Spanish word, *huaca*, which literally means "a buried treasure." It is the term used in Costa Rica to signify Indian burials and the objects obtained from the graves.

[778] [178] This rock is situated in the savanna known as Mano del Tigre on the trail leading from Buenos Aires to Boruca.

[179] *See* Linguistic Texts: *ʒis, mą ilu Loga p'u.*

6:Stone E-5 (1956-1959)1962
[P.62(A)] SA19 Talamanca SA19
Cabecar

make him sleep. It is then that the water-jaguar takes advantage and goes upstream. He searches for cacao, and when he discovers a well-ripened pod he breaks it open. This is when people drown because the water-jaguar goes from pool to pool inviting them to drink cacao with him. Wise people refuse because they know if they accept, they must die.

The water-jaguar, nevertheless, continues from pool to pool insisting on being accompanied until finally someone approaches and drinks with him. Instead of cacao, however, the liquid is blood from the corpse. Once the feast is over, the empty pod is thrown out of the river. This is when we find the body of the drowned person.

At this very moment, *óknamą* awakes and notes that the water-jaguar has passed him. He realizes this because the plants are spotted.[189] Then he sends *serike* to fetch the water-jaguar and all those who drank cacao with him. When all are in front of *óknamą*, he has them cooked in a large pot and eats the victims and water-jaguar.

(12) *onombrasén*[190]

(*Cabécar*)

When the rivers rise, the water-jaguar goes up and down inviting people to drink cacao with him. Most people refuse, but he always gets some. It is then that the water-jaguar drinks their blood as if it were cacao.

onombrasén, who is a spirit who looks after people, is warned by the cormorant and kingfisher. They tell him where the water-jaguar is drowning people by drinking their blood for cacao.

(13) The Myth of *Mano del Tigre*[191]

(*Cabécar*)

Mano del Tigre is one of the large savannas through which lies the trail from Buenos Aires to Boruca. Curiously enough it is found on almost all the maps of Costa Rica, from the earliest times to the present. There is nothing

[189] After a flood, the water leaves its mark on the vegetation along the river banks. Stone jaguar is sometimes substituted for water jaguar.

[190] *See* Linguistic Texts: *onombrasén*. Compare with The Myth of *óknamáte*.

[191] *See* Linguistic Texts: *namą tś* (jaguar print).

6:Stone E-5 (1956-1959)1962
[P.62(B)] SA19 Talamanca SA19
Cabecar

778 103 [133] on the savanna but scattered rocks. One large rock, however, has an imprint or imperfection caused by nature which with the help of the imagination one might call a jaguar's paw. From this comes the name *Mano del Tigre*. The Cabécar Indians as well as the Bribri, both Talamancan tribes, hold this rock sacred, and [782] [756] yearly the medicine men of these two groups leave offerings of food beside it. The respect for this spot must be very ancient as the following legend suggests.

* 539 A long time ago when the sun had not yet appeared, all the stones were as soft as mud. It was then that *Iɔwík*,[192] the monkeys, and the wild pigs lived together and decided to make an excursion with the object of picking out a place to live before the sun might appear. A jaguar also joined the group.

Thus it was that they left Talamanca and crossed the mountain range to the Pacific. *Iɔwík*, who was of normal height, died on the way.[193]

The jaguar, when he saw dawn coming, left his paw print on a rock. This is the reason for the boulder with a paw mark in the savanna by Térraba known as *Mano del Tigre*.

Some people, who lived near, saw many monkeys approaching and pursued them. When they reached them, however, they discovered that they had changed from monkeys to people. They had become the Térrabas. So the hunters left them alone and pursued the wild pigs until they arrived at a place called Boruca. Here they found that the wild pigs were people. This is how Térraba and Boruca were populated. The jaguar hid himself in the Cordillera Bruqueña where he is today.

(14) The Jaguar Hunt[194]

In former times our Indian race (tribe) did not fear anything. They went on hunts which lasted for many days. During one of these ventures, some of our people came across a large house (*palenque*) full of inhabitants. The hunters were caught and were not allowed to leave.

[192] A mythical man.

[778] [193] A great pile of stones in Ujarrás is supposed to mark his grave.

[194] *See* Linguistic Texts: *kɨ̀ɜuLu namɨ́* (hunt jaguar).

6:Stone E-5 (1956-1959)1962
[P.63(A)] SA19 Talamanca SA19
Cabécar
Bribri

*539 At night, they were given a large jug for a bed.

One of the prisoners noticed that the head of the house would go out to hunt but as soon as he left, the roar of a jaguar was heard. He spied on the man and discovered that outside of the house he was a jaguar but, by shaking himself, his hide fell off and he became a man who went into the forest.

The watching prisoner crept up to the jaguar skin and carried it off. When the man returned and did not find his jaguar skin, he became furious and began to eat the people.

One old woman, seeing the awful things that were happening, heated an earthen rod and stuck it in the mouth of the man-jaguar while he slept. Then she quickly hid in a little tunnel she had prepared beforehand. This is how the people in Alta Talamanca were rid of such a terrible scourge.

The Medicine Man's Stones

(*Cabécar and Bribri*)

*539 When *sibu* made the first eight medicine men, he died for four days. Three of these men 756 predicted that he would not stay dead but ●778 would go to the sky. One of these was *díkúswa* who was once a water bird and when he said that *sibu* would never die he was made into the most powerful of the *sią́* or medicine man's three principal stones. All medicine men know [763] when they themselves are going to die as *díkúswa* disappears or divides himself in half. He is so powerful that only the most powerful doctors dare to use *díkúswa*. The majority rely on *sorkuswa*. All the *sią́*, however, communi- [198] cate with *sibu* and the medicine men in a "sacred" or private language unknown to the layman.

(15) The Sacred Stones[195]

(*Cabécar and Bribri*)

There is a spot in Talamanca where there are large boulders. Here live the *sią́*, the medicine men's stones. A new medicine man, if it is possible, goes there and leaves grains of white maize on the rocks at night. The next morning the stones appear.

[195] *See* Linguistic Texts: *sią́*.

*539 *grəwák*, and the fourth to the *oLoLibu* or *səŋ̀tsrwa*.
614
824 The snake is the protector of the *kibegrə-*
825 *wák* clan because long ago at *səŋ̀tsrwa*, where they lived, one of the first women in the world belonged to this group. She was with her brother and said to him, "I have my husband. I am going to see my husband."

The brother saw a tremendous snake encircle his sister and yet she remained in the center. He understood that this was her husband and that he would not harm but would protect his group.

sibusuLa[196]

*539 In *sibusuLa* there is a large stone and a chasm
●778 at the river's edge. There are people within this stone. Once *sibu* played ball with cacao pods there.

Beliefs Concerning Neighbors of the Cabécares[197]

(*Cabécar*)

*539 The Térrabas (*bura* or *broshi*) came from
186 *manerú*. They were originally monkeys. The Borucas (*burcat*) are descended from the wild pig (*zini*). It happened that the *cuebu* left the Coen River hunting monkeys and crossed the cordillera. On the other side, their prey was seen in a tree, but when they started to shoot, it turned out that they were people instead of monkeys. These were the *Térrabas* to whom they could talk.

The *cuebu* continued to hunt and found a flock of wild pigs which they chased to the brook by Boruca. Before any could be shot, however, they realized that these were Borucas. So, the *cuebu* also talked to them in Boruca.

The Dance

(*Bribri*)

*539 *sibu* gave the dance to man. He came in the
535 form of a buzzard and wore a collar.[198] He

[103] [196] This is a place name. It is also a term used when an ancestor or ancient events are spoken of.
779 [197] This myth suggests a totemic substrata and an
[177] interrelationship between the tribes of Talamanca and the other indigenous groups of eastern Costa Rica.

[P. 84] Cabecar Bribri

THE TALAMANCAN TRIBES OF COSTA RICA

* 539

14. Jaguar Hunt (*Cabécar*)

1. Before the Indians feared no one. They went to hunt. They spent much [time] in the forest then returned. One time one [person] went to hunt [and] found this house.

2. The people did not let him return.[284] They made him sleep in a clay vessel. He saw that the people went to hunt. (*2*) There they turned into jaguars. He saw that the jaguars turned [into people and] they shook themselves. The hide fell off. Then he became a person.

3. He who saw this hid the clothes. When the owners saw there were no clothes they turned into jaguars [and] ate this person. Then[285] the elder people killed the jaguar.

15. The Sacred Stones (*Bribri*)

1. The pool of the stones [of the medicine man], the pool of the stones, *sibu* left the stones [of the medicine man].

2. He left the pool of the stones for the world, the pool of the stones.

16. Tobacco (*Bribri*)

1. *sibu* is thinking[286] with us. A hummingbird came.

---

14. ką̃šuLu namą

1. kę́r skąwak káte jiro bigotsota. imjgę ką̃šuLə. sęrgę kąną tąi jegopa iodagęnę. étabagLə egla imenę́ ką̃šəLə jete ju kwą́.

2. ká-pete ipátke. skąjuína pete ikopową. suąi-tera pé mígę kášəLə. (*2*) jéską ijąrgę namą́ šɛ. pé jišišiwá te-isuá namą́ ratsę́ nąpákpo. ikuLíto jąnątsą. jera tsértso-iro.

3. je pé te-isuą, téipaigLə bLáwa. bigúge iguaguá te-isuąra kái-páigLə juona jera išanáne namą́ šɛ jéte tsertso katáwą. jégipa pé míkoLate namą́ ktauą.

15. sją́

1. sją́-ditę́,[287] sją́-dipe, sją́-męat sibu-to.

2. sją́-dipe kąta-tęjat,[288] sją́-dipe.

16. duą́

1. sibu tsó-bikək[289] šątą. nąbotsų[290] debjtę.

[284] Literally, "sent them behind."
[285] Then *or* afterwards *or* later.
[286] Literally, "curing" as the medicine men do is implied here and not thinking.
[287] This signifies a place, i.e., the sacred pool in Talamanca where the stones "live."
[288] Medicine man's word.
[289] Medicine man's word.
[290] Medicine man's term.

[778]

THE TALAMANCAN TRIBES OF COSTA RICA

19. *dikúswa*[201] (*Bribri*)

1. To cure, to sing for the first [time]. *sibu* sent *dikúswa* for the first [time] to cure to sing. In the [following] morning, *sibu* asked *dikúswa*, "Will I die?"

2. *dikúswa* answered, "No you will not die. You pretend thus.[202] You will never die." (*Z*) Because of this *sibu* left *dikúswa* to cure us.

Lay Songs

20. Song for the Dance of the Monkey (*Bribri*)

1. See Linguistic Text.

2. Turtle, turtle pool, turtle pool, devil pool, bad pool,
Someone passed me.
Dance [of *kúswa*], dance [of *kúswa*].

3. *See* Linguistic Text.

---

19. dikúswa

1. ɛ̨tsɨ́ kɥLɛ́,[203] i-tsúk. sibu-tə dikúswa[204] patkɛ̨mj ɛ̨tsɨ́ kɥLɛ́-i-tsúk. buLáme-tɨ, sibu-tə dikúswa ichake, "ɜ̃u-ruə́wami?"

2. dikúswa-tə iɥté, "ké bu-ruə́kua. be-ɛ̨ə emɛ̨. ké be-ruə́kwɨ ɜ̃ɥtɛ̨.[205] (*Z*) é-kuɛ̨gi sibu-tə dikúswa[206] meɛ̨t-sé buɛ́únmeLe.

20. buLtakuLe[207]

1. kaoggə[208] kaageé jaegoange[209] kaanjé jaegogog.
kaanjé egoange kaanjé.

2. ta-kuea,[210] kuen-dí,[211] ta-kuen-dí, Lɛ̨n[212]-dí,
ta-soLoLa soLɔri,
ta-daa-donchi.
jɛ́[213]-iberke ikɔtsɨ́, jɛ́-iberke jɛ́n.

3. kaanjejeé[214] jekaa jéeé.

[755] [552] [778] [197] [172]

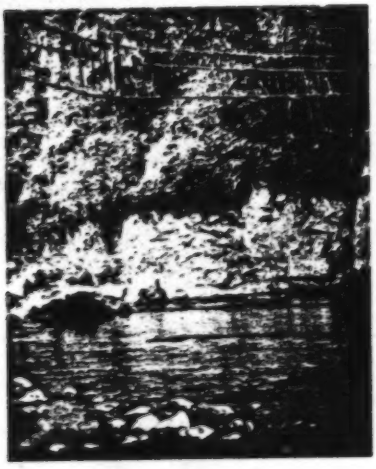
[201] This is the medicine man's song against sickness. [202] I.e., that you are sick.
[203] *kɥLɛ́* means to sing *and* to cure with a stone. All curing songs use *kɥLɛ́*.
[204] Although this is the sacred stone's name, here it applies to a bird. In the beginning, the bird was the messenger to *sibu* and then became the stone. This should not be confused with the cuyeo.
[205] This also means "nothing."
[206] The connotation is that the bird, *dikúswa*, has been changed to the stone, *dikúswa*.
[207] The language is a mixture of ancient Térraba, Cabécar, and some Bribri. It is sung as men and women dance in a line.
[208] Words in section 1 could not be translated and are said to be ancient Térraba.
[209] This is the name of an abandoned Bribri site in Talamanca.
[210] *ta-* is used as a prefix only for the sound.
[211] These three words together signify a pool with a turtle. [212] *See* Theological Beliefs.
[213] *jɛ́* and *jɛ́n* are for sound only. The word combination signifies the dance of *kúswa*.
[214] These sounds signify adornments.

6: Stone E-5 (1956-1959) 1962

SA19 Talamanca SA19
Cabecar
Bribri

133
491

415
764

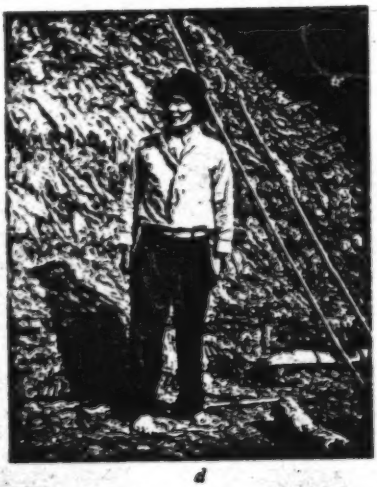


a

b

291
342
756
778

c



d

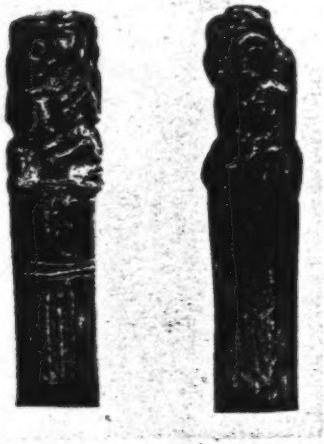
a, Vine bridge, Alta Talamanca (photograph courtesy of Gonzalo Martinez). *b*, Articles to accompany the dead at first burial, Cabécar, Alta Cons. *c*, Cabécar medicine man with staff, Talamanca. *d*, Bribri medicine man, Talamanca.

[END PLATE 10]

6: Stone E-5 (1956-1959) 1962

SA19 Talamanca SA19
Cabecar
Bribri

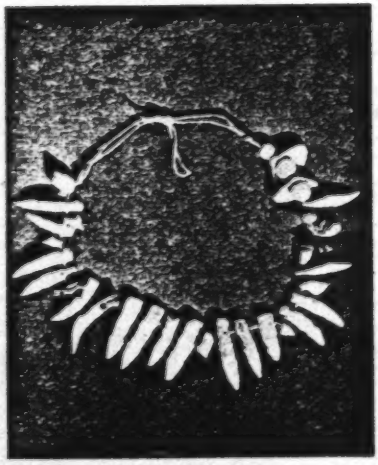
532
756
778
[172]



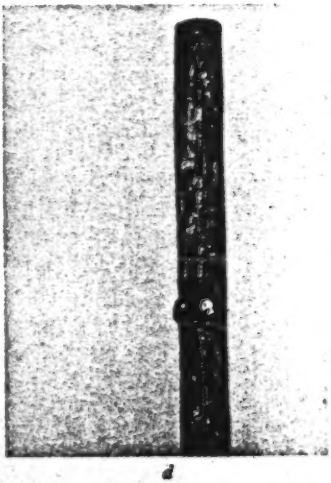
a

b

301
789
411



c



d

a, Ceremonial staff from cache on slopes of Irazú volcano, Central Plateau. *b*, Ceremonial staff from Talamanca, late 19th century (property of Don Otón Jiménez L.). *c*, Cabécar necklace of jaguar teeth, shells, bone, and beads to ward off evil (property of Don Julio Callejas T.). *d*, Part of Cabécar blow gun with beetle sights.

[END PLATE 11]